THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"The happiest life is that which constantly exercises and educates what is best in us."—HAMMERTON.

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CONTROL OF THE PASSIONS.

THE teaching of almost all the sectarian churches is that God is simply pure spirit, that He is "without body, parts or passions." Of course, if God did not possess a body, He would not have any parts, for a whole is made up of parts; and if He did not have either body or parts, He would not have passions, for we cannot conceive of passions existing apart from a substantial body. Now, it can easily be proved that the great Creator possesses spiritual passions. In the beginning, when God had finished the work of creation, He pronounced it all, "*Good.*" This shows the strong emotion—the delight—that rose up in the bosom of Deity when He beheld His perfect handiwork. It is the same with man, whose immortal spirit is the offspring of the Almighty. When after many years of patient labor the inventor looks upon the workmanship of his brain and hand, and thinks of the great benefit it will be to his fellow-mortals, what joy and satisfaction fill his soul!

Years after the creation, when men had multiplied upon the earth, and when, instead of loving and serving God and working righteousness, they gave themselves over to all manner of wickedness, so that the thoughts of their hearts were evil continually, we are told that the *anger* of God was kindled against them and that He destroyed them by a flood. However, centuries afterwards we see the *love* of God bestowed upon those disobedient and wicked people, so that He sent His only begotten Son to visit them in their prison and preach deliverance to them.

All the passions possessed by the Father were exhibited in the Son. Christ was "God manifest in the flesh," yet He was endowed with like passions as we are. Think of the *anger* He exhibited when He saw His Father's house converted into "a den of theives;" see the *pity* He bestowed upon the multitudes who appealed to Him in their distress; behold His *grief* at the unbelief and hardness of heart of the people, notwithstanding all the mighty works He had wrought among them; see Him *sorrowing* and *weeping* over Jerusalem because she had rejected and slain the prophets that God had sent to teach her; listen to His *agony* in the Garden of Gethsemane.

Yet notwithstanding all that has been written concerning God, His character and attributes, theologians have taught for centuries that He has neither "body, parts nor passions." It has been the custom for ages to associate passions with evil, therefore it is not surprising to hear men declare that God has no passions. But we have seen that such teaching is contrary to that of the holy scriptures. God has passions, and men, being the offspring of God, inherit the same passions as their Eternal Parent. Indeed, without passions men would not be able to accomplish anything; but with the proper use of them, what splendid achievements have been wrought! It was the strong emotions that welled up in the heart of Christopher Columbus that raised him above his mutinous crew and inspired him to cry, "Sail on!" when every one of them wanted to turn back.

We have not been commanded to extirpate our passions but to control them and make them subservient to useful ends. Fire and water are two very useful forces of nature, but when they deviate from their course they almost invariably work ruin. It is the same with our passions: by wisely directing them we accomplish good; by losing control of them we suffer loss. What is it that has wrought such havoc among nations, that has drenched the earth with human blood and strewn the path of life with so many miseries? The misrule of passion. It is the same in private as in public life. How many fortunes have been squandered, how many robust constitutions destroyed, how many characters debased through men giving loose rein to their passions!

What erroneous opinions some people have of happiness! There is a crowd of men entering a saloon. They are seeking for pleasure in that which has always brought pain and misery. In a little while they become intoxicated and begin to sing ribald songs. Others passing hear them, and they go in to have a "good time," too. What a delusion! That is not happiness. True happiness cannot be obtained in that way; it can be secured only on the principle of righteousness. The favor of God and the possession of virtue bring real happiness. This is the testimony of all wise, thinking men, and this all mankind will eventually come to realize.

The first step for men to take in this direction is to correct their

false opinions. When a man going to a certain place discovers that he is on the wrong road, the proper thing for him to do is to stop, turn round and go back or get on the right road. The gaining control of the passions, and the keeping of them under control, is not the work of a moment. In order to attain to this happy state we must acquire the power of self-denial. Unless we possess this power we shall become the prey of every wicked inclination that may arise. The Apostle Paul has told us that he had to buffet with his body and bring it under subjection, lest after having preached to others he might become a castaway. We must follow his example. A short time ago the writer was riding on a street car in the southern part of London. On reaching the top of a steep hill, and realizing that the lives of the passengers would be endangered if he allowed the car to descend at a rapid pace, the motorman applied his brakes and proceeded slowly. That is what we should do at the first sign of the rising of passion—apply the brakes of self-control. We should avoid everything that has a tendency to excite passions. When we find emotions arising with in us that are not holy, we should immediately call up those of an opposite nature, and thus "overcome evil with good." By keeping our hearts and minds filled with good thoughts there will be no room for evil thoughts to dwell in them.

I now desire to make a suggestion or two with regard to the control of the temper. Some time ago a class of children in Zion presented their teacher with a beautiful autograph album. On one of the pages a little girl had inscribed the words, "Keep Sweet." This two-word sermon, the teacher was afterwards heard to say, had a wonderful effect upon her life. At times when something occurred which ruffled her temper, and she felt disposed to be angry, the child's admonition would come to her remembrance and would assist her in keeping her "rising anger down." One of our chief duties is to cultivate a peaceable temper, avoid giving offence, and to do all in our power to promote harmony and peace. We should judge the conduct of others with fairness, and when we come in contact with those who differ with us, extend to them that charity spoken of by the apostle, which thinketh no evil. We should learn to look at things from other people's point of view; by doing so, much of that which we would otherwise consider a crime will be accounted simply an error.

How many there are among us who lose their tempers over trifles. A dispute over a game of cards has resulted in the destruction of many human lives. In eternity how insignificant will appear the things which vex and annoy us at present! In looking back over our past lives we will then see how foolish we were to cause ourselves and others trouble over some petty grievance, whether real or imaginary. What if the world despise us and say all manner of evil against us! If at the close of the day we can sit down and on looking over our record find that we have acted

an irreproachable part, that we have performed our duty to God and our neighbor, we can rest our heads upon our pillows with comfort. It was this consciousness that enabled the Prophet when going to his martyrdom to say, "I am going like a lamb to the slaughter, but I am as calm as a summer's morning."

To our own endeavors to control our passions and govern our tempers, let us couple earnest and frequent prayers to God, for in such a work Divine assistance is requisite. And we can rest assured that He who "was tempted in all points even as we are," will give us grace to help in every time of need.—W. A. M.

REVIVAL OF THE OLD CANARD.

THE stupid story about the "Mormons" importing girls into the United States from England has been again revived. Last year the terrible tale reached to the number of one thousand two hundred. This year it has been reduced to fifty-four. The New York correspondent of some English journals has cabled the canard and again the newspapers are spreading the rumor in order to foment prejudice against our elders. If the circulators of these stories really desired facts they could have obtained them, either from this office or from the office of the steamship company carrying our passengers. This time the reliable reporter has given a clue by which his assertions can be traced up and disproved. He mentioned the *Republic* as the vessel from which they landed. The White Star Line can be applied to for confirmation of the statement here made: There were one hundred and six passengers on the *Republic* leaving here August 15th, booked through this office. Twenty-three of them were children under twelve years of age, including infants. There were thirty-seven grown males, the remaining forty-six included married women, a few going out to their husbands, several widows, and there were five young women from England who were not members of families going out, but who had been sent for by relatives and friends who had preceded them to Utah. These figures can be verified as we have stated. We give them for the benefit of friends who desire to know the truth As for the makers and lovers of falsehoods, we do not care what they may say or what they may pretend to believe. Enough said.

"TO-DAY is your day and mine, the only day we have, the day in which we play our part. What our part may signify in the great whole we may not understand, but we are here to play it, and now is the time. This we know, it is a part of action, not of whining."—DAVID STARR JORDAN.

MINUTES OF THE NOTTINGHAM CONFERENCE.

THREE of the most spirited meetings of the Latter-day Saints ever held in Nottingham were held on Sunday last, August 23rd, in the Cobden Hall, Peachy Street. It was the occasion of the semi-annual conference, and a large crowd assembled despite the inclemency of the weather. President Charles W. Penrose, and Elder John S. Smith, secretary of the European mission, were present.

The forenoon service commenced at 10:30, with President J. B. Merrill presiding. After singing and prayer, the sacrament was administered. President Merrill extended a cordial welcome to all present. The statistical and labor report of the conference for the past six months was read and unanimously accepted. Elder John S. Smith then presented the general and local Church authorities, who were sustained by all the saints present.

Elder Bert W. Clayton addressed the congregation. He explained the different ideas that different people have of God, and their manner of worship, and compared them with the teaching and worship of the Latter-day Saints. The next speaker, Elder J. H. Ruff, explained briefly the plan of life and salvation, and showed how the gift of eternal life could be obtained—by complying with the laws and ordinances of the gospel.

President Charles W. Penrose said he was well pleased at seeing so many present. He proved from the ancient scriptures and also from modern revelations that we are justified in believing that God is a personal Being, with body, parts and passions. He also explained very clearly the omnipresence of God by the Holy Spirit, and how limited our knowledge is, and how feeble our efforts in trying to comprehend the power and glory of God. This, however, will be gained in eternity. It is by obeying the gospel of Jesus Christ that men are placed in tune with the Spirit of God, and through that Spirit the knowledge pertaining to God is obtained. He also showed the importance of the Latter-day work. It has uplifted and will yet uplift thousands of the human race. It is everyone's duty who has been helped to also help his neighbors.

The afternoon services commenced at 2:30 with a very good attendance. After the usual opening exercises, Elder Samuel R. Egbert addressed the congregation. He told of the joy he experienced in being actively engaged in the work of God. Explained the object of the Church in sending elders out into the world; also showed the necessity of performing such a work.

Elder Charles V. Dean bore a spirited testimony to the truthfulness of the gospel. The Savior said, "By their fruits ye shall know them." So the work of the Latter-day Saints gives evidence that it is of God. He showed also that it was upon the rock of revelation that Christ's Church was to be built.

Sister Nellie Clark sang sweetly the solo, "Abide with Me."

Elder Thomas Martin felt happy to meet with the saints in conference. There was no pleasure compared with that which is enjoyed by those who work for the Lord. As time passes on greater light is needed. God through His mercy has restored the gospel to earth again. Bore a strong testimony to the truth of "Mormonism," and invoked the blessings of God upon all present. The choir and congregation sang, "Come all ye sons of Zion."

President Penrose showed how the children of God were to fight against the evil influences which have existed from the begining, also that by men having their free agency progression was obtained. The evil powers have influenced all nations to war and strife until "Christians" were fighting "Christians" in deadly conflict. He explained how God would overcome all these evil influences through the gospel which He revealed to the Prophet Joseph Smith. By observing the Word of Wisdom and the principles of the gospel we can resist the evil powers until they will flee from us. Advised the saints to be united and support those who were placed in authority, that the work of God may be carried on with success.

At the commencement of the evening services the hall was filled to its utmost capacity, fully two hundred and fifty persons being present. A splendid meeting was held, at which Elder John S. Smith of Liverpool delivered an excellent address. Felt well in meeting with the saints of Nottingham. Spoke of the persecutions the Latter-day Saints endured for the truth they had received. "Mormonism" is not a "joke," as some people think, but a serious matter. The "Mormon" people are honest and sincere. Bore a strong testimony concerning the gospel of Christ as the Latter-day Saints teach it.

Brother Henry Taylor very creditably rendered the solo, "The Seer."

President Merrill felt well in meeting so many of the saints in conference. Showed what the character of the Latter-day Saints is. We have a practical religion that will improve a man's everyday life and place him on a higher plane and on the way to perfection.

President Penrose showed how the term "Mormonism" had been misapplied. Said the Bible did not contain all the word of God, even that revealed on the eastern hemisphere. The Book of Mormon is necessary to unfold God's dealings with the ancient inhabitants of the western continent. At the same time we were to be grateful to God for the Bible, as it taught us things that are essential to salvation. Referred to several ancient prophecies of the Jewish scriptures that predicted the coming forth of the Book of Mormon. He referred to well known facts concerning the relics of ancient races on the American continent, the ruins of temples, palaces, pyramids, etc., giving evidence of advanced civilization among people who had preceded the present tribes of Indians. Gave a brief account of their history as related in the Book of Mormon.

Showed how the Lord had revealed His will to them in the same way as he did to the people on the eastern hemisphere, and how the Savior visited them after His resurrection, in fulfillment of His own promise as given in John 10: 16. He described the coming of the angel to Joseph Smith, the delivering to him of the metallic record of the Nephite prophets who were descendants of Joseph that was sold into Egypt, the translation of the Book by the gift and power of God, and its value to science and religion. In addition to the internal and external evidences of its truth, he cited the promise of the Book itself, that God would manifest to all who would ask Him in faith that it is His word and a true record. The speaker added his testimony to it and called upon all to investigate and learn for themselves what the Lord is doing in these last days, to bring about the great change spoken of by the prophets to usher in the reign of righteousness and peace.

The choir, under the direction of Brother Harry Doubleday, sang the anthem, "O My Father." On Monday, August 24th, the elders met with President Penrose in Priesthood meeting at 10:30 a.m. A pleasant time was spent, and many excellent instructions were received.

EDWARD LUBLIN, Clerk of Conference.

A LITTLE CHILD.

"There is no God" he cried,
As he kissed her cold, still breast;
In death she lay upon her bed,
Her spirit gone to join the blest.

"There is no God" he moaned,
It seemed his heart would break
To think of her beneath the sod,
To think on earth she ne'er would wake.

They saw him in his pain
And writhing agony of grief;
They felt that sympathy was vain,
He could not pray to find relief.

Then to his arms they brought
Her sleeping, heaven-sent child;
His heart leapt up, and quick as thought
"Forgive me, God," he said and smiled.

MAUD DOBSON, BRADFORD, ENGLAND.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 27, 1908.

A LITTLE MORE CONTROVERSY.

For some reasons we ought to be thankful to the *Liverpool Post and Mercury* in arousing interest concerning the system popularly called "Mormonism." The publication of its editorial articles and the correspondence that followed them caused a number of intelligent persons to investigate our doctrines and to attend our meetings. Thus the efforts intended to excite prejudice against us have resulted in favorable attention to our cause, and we therefore return the thanks that are due to the journal which has afforded us this aid in the dissemination of our faith.

At the same time we are not insensible to the fact that we have not been treated with that fairness which we hoped for in such a well-conducted newspaper. Having been attacked both by ridicule and by direct assertions which were objectionable because of their wide divergence from the truth, and by scurrilous letters, some of them from irresponsible individuals and others from clergymen of established reputation, we deemed it but ordinary courtesy on the part of the paper that gave place to them to afford us space enough to make brief replies to those aspersions. The *Post and Mercury*, however, permitted our opponents to hurl their darts with full freedom, but limited our defence to a few paragraphs which did not afford us anything like a proper opportunity to reply.

Among the assailants of the Latter-day Saints through the columns of that paper was the Vicar of St. Nathaniel's, whose effusions through his Parish Magazine were fully met and overturned in the columns of the Millennial Star. Yet he afterwards published his side of the controversy in pamphlet form, and upon his one-sided presentation the remarks of the *Post and Mercury* were based. He was further permitted to attack the editor of the Star in that paper, but our reply was shut out, with the exception of a paragraph explaining the Utah situation as to plural marriage, which appears below in parenthesis.

Of course, the editor of a daily newspaper has the right to decide what shall be permitted to appear on its pages and must use dis-

cretion both as to space and to matter. But there is a principle of fairness which ought to be recognized in every public journal, and a person or party unjustly attacked ought to have the privilege of defence and rebuttal if used in a respectful manner. This we consider has not been extended in this little controversy, and we naturally attribute the failure to that groundless prejudice which still sways the public mind against the Latter-day Saints and their religion, and which prevents both from being correctly understood.

The recent discussion of "Mormonism" here alluded to started with the conversion of a number of the adherents of St. Nathaniel's Church, which aroused the Vicar, Mr. Bartlett, to unwonted energy. To his great surprise some young men among them, whom he grossly maligned, replied to him with such spirit and intelligence that he was goaded to intense anger, hence his attacks on the Church to which they had attached themselves, and the controversy which ensued with which most of our readers are familiar. Mr. Bartlett had the right to endeavor to controvert that which he believed to be erroneous, but he had not the right to vilify and falsely accuse those who seceded from his flock nor the people with whom they became associated, and he did not raise himself in the estimation of decent people by the use of those coarse, vulgar, and abusive epithets which, in his rage, he hurled against them.

After all this had been replied to, it was scarcely just that he should have been allowed to return to the attack in a public newspaper and the bars be put up against a fair response. We, therefore, in this issue of the STAR, publish the letter to the *Post and Mercury* in reply to him which was not given space in that newspaper. It is as follows:

295 Edge Lane, Liverpool.

To the Editor of the *Post and Mercury:*

As you reopened the correspondence on "Mormonism" in your issue of this (Friday) morning, and permitted Mr. Bartlett to make many personal references to me, I request the privilege of responding briefly to his statements. I think you will agree with me that this will only be fair under the circumstances.

The gentleman confesses that he received my reply to his attacks on "Mormonism" and a number of "Mormons" before he published his pamphlet; therefore he had no excuse for repeating the groundless statements which he had previously made through his Parish Magazine. After the evidence presented to him that his assertions concerning the Latter-day Saints and their doctrines were incorrect, and proofs were furnished to him that his accusations had no foundation in fact, he says he did not "alter a single word," but followed up the scurrilous and ungentlemanly assaults in his first production with further virulent and inexcusable libels. His pretended arguments were answered in detail, and everything

he alleged against the Latter-day Saints has been replied to in the pamphlet which I have had published, every part of which was originally sent to him. He complains that "they included much personal abuse," but has never quoted any of my language which justifies his assertions.

On the other hand I quoted a long series of vile epithets which he hurled against men whom he knew nothing about, and against the purported doctrines of our Church which he had distorted and presented so as to convey an entirely different meaning to that which was intended. He gives the names of a number of preachers as his authority for just such perversions as he indulges in himself, but he has neglected to refer to the works of distinguished travelers, eminent literary authorities and Bishops and clergymen of his own church, who did not merely spend twenty-four hours in Salt Lake City and then write books about "Mormonism" and the "Mormons," but made a careful study of the situation, and inquired of the "Mormons" themselves as well as of their opponents, and then wrote their impressions which are in direct opposition to the baseless statements of the persons upon whose effusions Mr. Bartlett has relied for his information (?) There is nothing in all the articles which he first published in the St. Nathaniel's Magazine but were replied to completely, and the gentleman himself, I believe, realizes this fact, and that is the reason why he has publicly and in print advised people not to listen to the explanations of our elders and to "burn their tracts."

Mr. Bartlett refers to some letters which he says I wrote to a "righteously indignant father," and which he says "were defiant and cruel." He knows very well that those letters were merely replies to attacks made upon me without the slightest cause which were abusive in their character and unjust in their aspersions, and that there was nothing in my replies which give him warrant for his denunciation. I do not want to bring the family to which he alludes into public prominence, but am willing for my letters to be published at any time, and if necessary I can bring the persons to whom he alludes forward to prove that his assertions are utterly false.

It is the same as to the "four youths" whom he mentions and whom he maligns by his prurient allusions based on a purported statement of one of his church wardens, which is of very doubtful authenticity, and can be easily disproved by a large company of people, not Latter-day Saints, who were present at the baptism, of which he speaks as well as "Mormons" who were in attendance. Those four young men had to call him down in the conversation to which he alludes, in the presence of nearly a score of hearers and protest against his direct falsehoods.

(As to polygamy being "a thing of the past." A few persons comparatively in Utah, many years ago, entered into the plural family relation for reasons which they advanced and which Mr.

Bartlett is unable to overturn from a scriptural standpoint. After several decades the United States Congress passed some laws against the practice, which were contested in the courts on every point until the Supreme Court of the United States was reached, and after much litigation they were declared to be constitutional, the "Mormons" taking the ground that they were aimed at "an establishment of religion," while the Constitution provides that "Congress shall pass no law respecting an establishment of religion or prohibiting the free exercise thereof." Having failed on this point, the President of the Church of Jesus Christ of Latter-day Saints issued a manifesto advising the members not to violate the laws which had been pronounced constitutional. This was endorsed by the unanimous vote of the Latter-day Saints in general conference assembled, October 6th, 1890.

Since that date the "Mormon" Church, so-called, has not solemnized, countenanced or permitted plural marriage, nor has anyone entered into it under its sanction. When the Constitution for the State of Utah was framed by a convention of delegates, a large majority of whom were "Mormons," the United States statutes against polygamy were incorporated in that constitution, and when the State was admitted into the Union on the same footing as all the other States, laws were enacted providing penalties against the practice of polygamy, amounting to five years imprisonment or a fine of five hundred dollars, or both, at the discretion of the court. Thus both the Church and the State have legislated against the practice, and Mr. Bartlett's figures do not "lie," perhaps, but he has used them so as to deceive the public. All this has been set forth in the pamphlet which answers his doctrinal and historical errors, and which he fears so much that he advises people to burn them.

Now, Mr. Editor, you make the remark that "it is not obligatory to prove that Mormonism declares polygamy to be necessary to salvation. Mormonism is sufficiently amenable to the condemnation of Christendom if it permits polygamy." But, my dear sir, did not the *Post and Mercury*, in unity with Messrs. Bartlett and Elsley, declare that the "Mormons" teach that "polygamy is necessary to escape damnation?" We have not been arguing on the wrongfulness or the rightfulness of polygamy, but on the direct accusation that we teach it as "necessary to escape damnation." Now you say that it is not "obligatory" to prove that. Why that is the crux of the entire dispute on the question. Our replies have been directed to that groundless assertion. To establish it Mr. Elsley, following the lead of Mr. Bartlett, picked out disconnected sentences from a "revelation" and joined them together for the purpose of proving that "Mormonism" teaches that polygamy is necessary to escape damnation. I could pick passages from the Bible and from the prayer book and toggle them together to prove anything however absurd and untrue.

Remember, Mr. Editor, that the "Mormons" have made no attack on the preachers or on the paper which has presented their side in this little controversy. We stand on the defensive, and I hope you will have the journalistic fairness and courtesy which I always extended to the opposing sides of a discussion, while editor of a leading daily newspaper in Salt Lake City for many years. I have not attempted to enter into a theological debate, but merely to answer charges preferred against me, my people, and my religion, which I hold myself ever ready to defend.

Very respectfully yours,

CHARLES W. PENROSE.

P.S.—Mr. Bartlett announces that his four productions can be purchased for twopence-halfpenny. Permit me to say that my pamphlet in reply to all of them can be had at this office for one penny. It consists of fifty-two pages and a neat cover, and nobody need be afraid to read it.—C. W. P.

Eastern States Mission.—By advices from New York we learn that Elder Ben E. Rich, who has presided over the Southern States mission for many years with signal success, has been appointed to preside over the Eastern States mission, succeeding Elder John G. McQuarrie, who has been released after long and prosperous labors. We wish Elder McQuarrie much joy and prosperity in Zion, and President Rich increased success in his new field of labor.

CONFERENCE APPOINTMENTS.

Newcastle ...	...	...	Sunday, September,	6,	1908.	
Scottish ...	...	...	,,	,,	13,	,,
Grimsby ...	...	...	,,	,,	20,	,,
Irish...	...	...	,,	,,	27,	,,

EXTRACTS FROM CORRESPONDENCE.

THE following is an extract from a letter written by a convert: "I pen these few lines as a testimony to the truth of the gospel taught by the Latter-day Saints. I thank God from the depths of my heart for sending the elders to my home, for I know they are men of God and that they were sent by Him. The doctrine which they teach is the true doctrine of Christ. The Lord said to His disciples, "Whatsoever ye shall ask the Father in my name, believing, that ye shall receive." I thank God for the answer He gave to my prayer. I prayed earnestly to Him to make known to me if the elders were His servants and if I were doing right in receiving them into my home. I felt impressed to read my Bible, and on opening it I beheld these words: 'Open ye the gates that

the righteous nations which keepeth the truth may enter in.' When I read that scripture I felt that it was an answer to my prayer. It is unreasonable to think that the elders would come seven thousand miles to preach the gospel, and that freely, if they did not know it to be true. I was at a farewell social given by the saints a few weeks ago and I heard an elder say he had been a minister of the gospel, that he went out to Utah to convert the 'Mormons,' but that the 'Mormons' converted him. He told us of an elder whose wife and one or two children died while the husband and father was out in the world preaching the gospel. When I heard that I pressed my little ones to my bosom. How terrible we mothers would feel if any of our little ones were taken from us, and our husbands not near to comfort us. And the 'Mormons' have the same feelings that we possess. I feel hurt in my feelings when I hear people ridicule and speak evily of the Latter-day Saints. I bless them with all my heart. I am going to be baptized into the Church, and be one with the people of God.—MRS. M. A. SHORROCK."

I WISH to bear my humble testimony to the truth of "Mormonism," or the gospel of Jesus Christ, as I feel it a duty I owe to my Father in heaven for His goodness to me in leading me to where I found the truth. One evening while out walking I began to meditate upon the present condition of the world and of the discord that exists in the different churches. Suddenly my thoughts flew to my brother, who is a member of the Church of Jesus Christ of Latter-day Saints. While passing down a certain street, I looked up and saw a signboard which bore the following notice: "Latter-day Saints meet for public worship Sunday evenings at 6:30. Seats free." I decided I would go and hear these people for myself, which I did one week from that time. My soul was filled with joy and satisfaction as I listened to one of the elders expound the principles of the gospel. Never in all my life had I feasted on such spiritual food as I received that evening. I returned to my lodgings with such feelings of happiness that I cannot describe. To my great surprise on the following Wednesday the elder I had heard preach, and his companion, came to my lodgings and enquired for me. How they had found out where I lived (for I had not told them) was a mystery to me. But the mystery was soon explained. One of the brethren held in his hand a letter which he had received from my brother, requesting that one of the elders be sent to visit me. My brother had been praying for me that I might be led to the truth, and he has had the joy of learning that I am now one with him in the true faith. After investigating the gospel I decided to be baptized, and I feel thankful to the Lord that I am now a member of His Church.

Very truly,

FRED. POLLARD.

FROM THE MISSION FIELD.

Successful District Meetings.—A largely-attended meeting was held in Lancaster on Sunday evening last, commencing at 6:30. Elders Kenneth R. Woolley, Garland Pace, and William A. Morton, of the Liverpool office, were in attendance. The hall was crowded to its utmost capacity, a large number of strangers and investigators being present. Elder Woolley delivered an excellent discourse on "The Apostasy from the Primitive Christian Faith," and Elder Morton explained in a clear and impressive manner the first principles and ordinances of the gospel; told of the restoration of the gospel and bore testimony to the divinity of Joseph Smith's mission. There was an excellent spirit in the gathering, and a very profitable time was spent.

Baptisms.—Three members were added to the Leicester branch and one to the Loughboro branch on the 20th inst. The baptism was performed in Bath Lane Baths, Leicester, by Elders O. B. Ostler and C. E. Horsley. A short service was held, at which Elder S. R. Egbert made remarks appropriate to the occasion. After baptism, the converts were confirmed members of the Church.

On Wednesday evening, August 19th, a baptismal service was held at Ipswich (Norwich conference), when three more souls were added to the Church of Christ. The ordinance was performed in the river Gipping, by Elder L. Vern Toolson. Confirmations took place immediately after the service.

On Tuesday morning last another member was added to the Birkenhead branch (Liverpool conference). The convert was baptized in the sea at Wallasey, Elder Henry L. Bywater officiating.

On Tuesday evening last, the 25th inst., a baptismal service was held at Westminster Road Baths, Kirkdale (Liverpool conference), when six members were added to the Bootle branch. They received the ordinance at the hands of Elder D. Branson Brinton.

Baptisms took place in London on the 14th, 16th, 17th and 20th inst., eight members being added to the Church.

Successful Socials.—A social was held in Meersbrook Vestry Hall, Sheffield, on the evening of the 12th inst., in honor of Elder Standley H. Rich, who left for his home in the valleys of the mountains on the 15th inst., after fulfilling an honorable mission in this land. Unforseen circumstances prevented Elder Rich being present in person. The social proved to be a most enjoyable and benefical one. Songs and recitations were rendered, and special selections on the gramaphone were furnished by Mr. A. Davison. During the interval friendly conversations were indulged in. Strangers present remarked that the social had played a very important part in correcting false impressions they had respecting the saints. Elder Rich has left a multitude of friends in this land who wish him a long life of peace and happiness.

On Tuesday, August 11th, 1908, a very successful social was held in the Central Hall, Gainsboro (Grimsby conference), in honor of Elder J. D. Dean. A very pleasant and enjoyable program was rendered. Elder Dean was presented with a handsome gold ring as a token of the respect and esteem of the Gainsboro saints and friends.

A very enjoyable social was given by Brother Albert Horne and Mr. Arthur Johnson in the Lower Temperance Hall, Horsedge Street, Oldham, on Saturday, August 15th, for the benefit of the building fund. A delightful time was enjoyed by all present. During the evening light refreshments were served.

The Gospel in Wales.—A short time ago I paid a visit to Wales in the interest of the work in which I am engaged. We held a very successful priesthood meeting at Cardiff on the 11th ult., myself and fifteen traveling elders and several of the local priesthood being in attendance. We were in convention over three hours. All the brethren expressed themselves as being highly pleased with the opportunity of laboring in the ministry and I am in hopes that great benefit will accrue in the line of work from our meeting together. I would like to be able to meet oftener but the distance some of the boys have to travel incurs too great an expense, but I hope in the near future to be able to go down into the southern part of the conference and hold another Priesthood meeting with the elders laboring in those parts. We held a fine open air meeting on the main thoroughfare of Cardiff on Sunday, the 12th ult., and managed to hold a good crowd for about two hours, but the Reorganites were out in force to oppose us, which they did towards the last, but we held our ground long enough to close in order, then we withdrew quietly much to their chagrin, as they fully expected us to stand and debate with them. Since then, I understand, some of the ministers have warned their parishioners not to accept our literature. While in that part of the vineyard I visited the scattered saints in the vicinity of Abertillary, and there organized a branch of the Church to be known as the Pontypool branch of the Bristol conference, with Brother Thomas Biggs as presiding elder and Charles Jones as first, and William Griffiths as second counselors. We are all feeling well in the Bristol branch, and have some applications for baptism, which we will attend to in the near future.—CHARLES G. JARMAN.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XXVIII.—THE BIBLE.

[This lesson should have succeeded the lesson on "Spiritual Gifts," but through an oversight was omitted.]

Text: We believe the Bible to be the word of God, as far as it is translated correctly; We also believe the Book of Mormon to be the word of God.

I. The Bible.

1. Our acceptance of the Bible—the first and foremost of the standard works of the Church.
2. The Church announces a reservation in the case of erroneous translation. (Articles of Faith, pp. 240-241.)
3. Meaning of the word "Bible." (Articles of Faith, pp. 241-243.)

II. The Old Testament.

1. Its Origin and growth.
2. Scriptures referred to by the Savior and the apostles. (John 5: 39; Acts 17: 11; Luke 24: 44.)
3. Formation of the Old Testament. (Deut. 31: 9, 24-26; 17: 18; Joshua 24: 26; I. Sam. 10: 25; Isaiah 34: 16; II. Chron. 34: 14-15; see also Deut. 31: 26; II. Kings 22; The Book of Ezra; Mal. 3: 4.)
4. Language of the Old Testament. (Articles of Faith, p. 246.)
5. The Septuagint. (Articles of Faith, pp. 246-7.)

III. The present compilation.

1. The Books of the Law, their authorship. (Ezra 6: 18; 7: 6; Neh. 8: 1; John 7: 19.)
2. The Historical Books. (Articles of Faith, p. 248.)
3. The Poetical Books. (Articles of Faith, p. 248.)
4. The Books of the Prophets (Articles of Faith, p. 248.)
5. The Apocrypha. (Articles of Faith, p. 249.)

IV. The New Testament.

1. Its origin and authenticity. (Articles of Faith, pp. 249-252.)
2. Classification of the New Testament. (a) The Historical Books; (b) The Didactic Books; (c) The Prophetic Books; (Articles of Faith, p. 253.)

V. The Bible as a whole.

1. Early versions of the Bible. (Articles of Faith, p. 253.)
2. Many modern English versions. (Articles of Faith, p. 253.)
3. Genuineness and authenticity of the Bible. (Articles of Faith, p. 254-255.)
4. Book of Mormon testimony regarding the Bible. (Articles of Faith, p. 255-256.)

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